2: Schaden--39 E-4,5 (1946-1954) 1962 SM4 Guarani S1M4

/37 cont./

352 [177] [513] [192] In the cold regions above all the sleeping hammock has practically been abandoned and replaced by the jirau or tarimba /a bed of boards, as in a guardhouse/, the primitive caboclo bed, which is called tupá. Many sleep on the ground, near the fire. The Mbbá of Rio Branco say that they make hammocks of embira only for trading. I saw small hammocks for children or used as seats among the Mbbá of Itariri, made of either timbopeva or embira: they also exist among the caiçaras /caboclos of the coast/, who call them puçás and must have received them from the ancient Tupinambá. The Ñandéva of Bananal make small "hammocks" out of cotton cloth, to lull children to sleep.

356 [412] [324] [192] For the visitor the Guaraní house, with very rare exceptions, has two nice touches that deserve special mention. In the first place the relative cleanliness, being swept once or more a day with the tapýixá, a broom made of rosemary or xiriríka. Secondly, the hospitality: the foreigner is immediately invited to sit on

574 [352] [192] the apyká (a little bench made out of a single piece of wood, sometimes zoomorphic among the Mbbá, who call it tembá): if by chance the head of the family is occupying the only stool that he possesses, he will get up and say: "eguapý," sit down!

352 [296] 353 One can hardly speak of furnishings. Tables and chairs are found only as exceptions. The pieces of clothing are usually /38/ hung on the cipó imbé /a kind of cipo/ stretched in the dwelling; only the most progressive ones have a trunk or portmanteau. Inside or outside the house the more industrious ones build a framework of horizontal poles high enough not to be reached by dogs and used for safeguarding provisions and cooking utensils. Everything else is kept in baskets, stuck under the roof, or hung from the beams. On the wall a calender or a print from a calender, a polychrome picture of a saint, or, as in one instance, a large picture of the President of the Republic may show the more or less eager desire to appear civilized.

Z: Schaden--106 E-4,5 (1946-1954) 1982 S344 Guarani S344

/89 cont./ --Another commandment refers to
846 [513] [114] wakefulness: father and mother should sleep as little as possible. For the Mbyá there is, furthermore, the necessity of sexual abstinence during the couvade, probably also for the Kayová and Ñandéva; it is true that Mançal de Souza told me he did not know of any special precautions in this respect.

In their conjunction, the precautionary measures appear indispensable for the child's well-being, including the diet of father and mother. It is not the father who gets sick in case he does not [183] respect the dietary restrictions, but the newborn child; and the mother's diet affects her and the child to whom she gives suck. The prohibition against disturbing steel likewise is for the child's [823] benefit. The Ñandéva from Araçaí told me: "The father should not disturb steel, because otherwise the child's navel will not remain dry: the navel is ruined, because the steel is very strong." [184] And as long as the navel is not healed, the mother, in turn, should [184] avoid working with scissors, needle, and any other iron implements. (Among the Mbyá the woman is allowed to sew during the period of resguardo.)

846 The threat that hangs over the parents is that of the odjépotá; 825 that is why they should stay at home and not sleep much. The ones who "give the odjépotá" are the Arco da Velha /rainbow/ and "other beasts," such as toads, snakes, and so on, animals in which psychoanalysts would certainly tend to discover some sexual symbolism. Odjépotá is the sad lot awaiting every man who, not respecting the prescription to stay at home when his wife was in childbed, could not resist the temptation to go out hunting. The first animal that he meets seems to him to be human, attracts him, and he becomes odjépotá: in the words of an informant from Bananal, "the beast gets mixed up with the man and the man remains living with the beast for the rest of his life."

846 Concerning the danger of the odjépotá of the father, among 825 the Ñandéva there is a myth about a man who, disrespecting the 973 observances, goes off to the forest, where he meets a tadjatá (queixada /white-lipped peccary/) in the form of a beautiful woman, whom he accompanies and who takes him into the midst of the queixadas. He remains living amidst the queixadas, taking

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

doubtful. Apparently sleeping was not entirely restricted to the hammock among the Cayuá, however, as Rengger mentions children reclining on skins of animals.[8] There is some indication that hammocks were reserved for adults. Hammocks were hung all about the interior of the *tapéi*, in each family section, and could be unslung for extra space during the day.

Every aboriginal *tapéi* had its mortar, and probably most had several of these. Mortars were made of hard wood which had been burned and hacked until there was a depression in the end or in the side: both "vertical" and "horizontal" mortars may have been made, although the "vertical" was much more common.[9] Pestles were either simple, smoothed pieces of wood with rounded ends, or might be tapered in the middle to make a better grip and to lighten them. Sometimes the two pounding ends were different as well, one being regularly blunted while the other was flattened laterally, giving the pestle somewhat the appearance of a narrow, thick spatula.

Long troughs for *chuí* beer, cut out of logs in much the same manner as a dugout canoe, were usually to be found by each *tapéi*. Some of the present-day troughs are of great size—as much as thirty feet long and a yard or more wide inside—and it may be that formerly, when every house had its own trough (and without metal tools), they were never as large. The smaller troughs are still to be seen and are usually less than half the size of the largest observed.

Pottery vessels were used which were made by the Cayuá women themselves. The use of these vessels, however, may have been somewhat limited in that gourds could be used for many of the same purposes except direct cooking on the fire. The metal vessels of the European have practically replaced aboriginal pottery, although the use of the gourd still widely persists. Gourds were used to carry water, generally in this case being provided with a coarse net and carrying loop of vegetable fiber. Larger gourds (up to 2 feet in diameter) were used for storing *chuí*, tiny ones for keeping paint pigments and herbal remedies, and open half-gourds were used for drinking and eating dippers. The shell of the armadillo made a good container for corn and similar substances. Small gourds were sometimes ingeniously cut so that the top could be used as a close-fitting cover, held tight by cords passing through holes in both parts. Pyrographic decoration of gourds is suggested aboriginally.

Admirably woven, round, flat, sieves of hard, rattan-like material were used for straining *chuí* beer and in pounding corn, for separating out coarse grains which needed more grinding. Other basket work seems to have been limited to the woman's back basket, *wikwaikú* (or *aijaku*), worn across the

[8] Rengger, 1835, p. 117.

[9] It is possible, however, that the horizontal type of mortar is modern. It is now much used to crush the juice from sugar cane, an operation for which the upright type with smaller bowls is ill suited. Sugar cane is, of course, post-contact.

8: Schmidt--54 E-5 (1935) 1938 SF10 Chiriguano SF10
Guarani SM4
Chane SF8
Izozo

Body Care and Rest

Ce 515 The Izozó in Toledo and the Chiriguano in Machareti offer a contrast with the Indians of the Chaco whom I visited in that they are relatively clean. We must recognize that this Ce [312] cleanliness, which has also been praised by other authors, occurs despite the fact that a great many of them live in regions with very little water and where often the quantity cannot satisfy the necessities of cleanliness except with great difficulties. According to Nordenskiöld, they bathe several times a day and often directly after eating. After meals they wash their mouths and their hands (89).

89. Nord. I, pp. 180, 19 /the third figure of this page number in the 190's is illegible/, 203, 204.

Gi 352 513 For sleeping, the ancient Guaraní commonly used the hammock. "The sleeping hammock which they hung from two pillars in the dwelling was characteristic of the Guaraní," says Serrano of the Guaraní of the ancient Province of Uruguay (90). The Chiriguano and Izozó still have hammocks

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90. Antonio Serrano, op. cit., p. 120.

today, but these are not commonly used and serve less for sleeping at night than for resting during the day (91).

91. Cf. Nord. I, p. 177. Nord. 2, p. 9. Métraux I, p. 470 and Plate 88.